

---

# 2009/1 (14)

---

Rok: **2009**

Ročník: **14**

Číslo: **1**

Název: **Teologie a dějiny**

Uspořádal: Jindřich Halama

## Obsah

Jindřich Halama:	Úvod
Petr Sláma:	<u>Za ní, před ní a v ní: o Bibli, dějinách a starozákonné teologii</u>
Pavel Keřkovský:	<u>Etika zaslíbení</u>
Jiří Mrázek:	<u>Daniel 7 v Novém zákoně</u>
Pavel Hošek:	<u>Manifestace a proklamace: dějiny náboženství v pojetí M. Eliadeho a P. Ricoeura</u>
Petr Macek:	<u>Boží působení ve světě v pojetí procesuální teologie</u>
Jan Kranát:	<u>Má protestantismus svou filosofii dějin? Kacířské dějiny Gottfrieda Arnolda</u>
Jan Štefan:	<u>Jeruzalém a Athény? Jeruzalém, nebo Athény? Také k interpretaci Dietricha Bonhoeffera</u>
Martin Prudký:	<u>Teologie v dějinách – dějiny v teologii</u>
Peter Morée:	<u>„Česká víra není římská víra, nýbrž husitská, českobratrská“</u>
Jindřich Halama:	<u>K pojetí dějin u J. L. Hromádky</u>
Ivana Noble:	<u>Paměť jako břemeno a paměť jako dar</u>

Celé číslo ke stažení (pdf)

## Za ní, před ní a v ní: o Bibli, dějinách a starozákonné teologii

Autor:	Petr Sláma
Abstrakt:	Behind it, before it and in it: the Bible, history and Old Testament theology. The essay deals with the question of how Old Testament theology copes with history. The winding road from J. P. Gabler's assignment of Biblical theology to the domain of history, through the reaction to this adjunction by scholars influenced by Karl Barth, is introduced chronologically. However, Gerhard von Rad, one of the Barthians in Germany, comes up with a new appreciation of historical narration as the way Israel speaks about its God. Recently, this approach obtained a theoretical backing from the angle of anthropology, describing narrativity as a particular way of making sense of the world around us, on the same level as a systematic description of it.
Citace:	SLÁMA, Petr. Za ní, před ní a v ní: o Bibli, dějinách a starozákonné teologii. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 1-6.

	<a href="#">Článek ke stažení (pdf)</a>
<b>Etika zaslíbení</b>	
Autor:	Pavel Keřkovský
Abstrakt:	The ethics of the promise. The biblical writers/speakers create an ethical reflection with the help of the narrative genre, or in some cases the legislative, prophetic, hymnic, and wisdom genres. Let us give the working title of ethics of the promise to the critical thought of the writers/speakers of the book of Genesis. The promise is conceived of as God's communication to human beings (Gn 1) and thus to the whole of humankind, and as God's communication to Israel, a part of this whole (Gn 12). Human beings are seen as autonomous beings of dialogue (Gn 18), standing below the horizon of the promise (Gn 1; 12; 18 et al.). Dialogue and the promise give birth to the ethics of universal values, which are not defined simply by the context of a single polis, a single community. It is here that the idea of universal ethical values for the whole human race was born.
Citace:	KEŘKOVSKÝ, Pavel. Etika zaslíbení. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 7-26.
	<a href="#">Článek ke stažení (pdf)</a>

## Daniel 7 v Novém zákoně

Autor:	Jiří Mrázek
Abstrakt:	Daniel 7 in the New Testament. The article examines the reception of Dn 7 in the New Testament and identifies three basic lines followed by this reception: (a) Rev. 13. This text consciously uses the text from Daniel as a basis to work from. The beast, here primarily representing the Roman Empire, concentrates in itself elements from all the powers of Dn 7 and their bestialities. Just as in Dn 7, God is here the universal Lord of terrestrial powers and rulers. The same as Dn 7, the terrestrial empire and its rulers has a precisely given and limited legitimacy, which they lose through their own blasphemy and self-deification. But here, too, it is true that God settles accounts with this empire himself, in his own way, not through any holy war. While Daniel's vision was situated in a certain unfinished tension with the Maccabean insurgents, the thirteenth chapter of the Revelation of John can be understood as a rejection of the "Jewish Wars" of 66–70 A. D. (b) Romans 13. Commentators frequently place this Pauline text in opposition to the previous one. In fact it is based on the same assumptions as Rev 13 and there is no tension between them. (c) Jesus's statements about the son of man may point towards the interpretation, which is at the least a very old one, of his conflict in Jerusalem as God's judgement.
Citace:	MRÁZEK, Jiří. Daniel 7 v Novém zákoně. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 27-33.
	<a href="#">Článek ke stažení (pdf)</a>

## Manifestace a proklamace: dějiny náboženství v pojetí M. Eliadeho a P. Ricoeura

Autor:	Pavel Hošek
Abstrakt:	Manifestation and proclamation: M. Eliade and P. Ricoeur on the history of religion. In this article the author analyzes

	and compares two distinctive approaches to the history of religion: the general universalist theory of religion as found in several major writings of Mircea Eliade and an alternative approach presented in the works of Paul Ricoeur, especially in his article entitled <i>Manifestation and Proclamation</i> , which consists of a friendly criticism of the universalist methodological aspirations of Eliade's all-inclusive theory, and of Ricoeur's proposal of a more appropriate methodology, distinguishing carefully between religious traditions based on hierophanies (manifestations of the sacred) and religious traditions based on proclamation of the (divine) word.
Citace:	HOŠEK, Pavel. <i>Manifestace a proklamace: dějiny náboženství v pojetí M. Eliadeho a P. Ricoeura</i> . Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 34-45.
	<a href="#">Článek ke stažení (pdf)</a>

## Boží působení ve světě v pojetí procesuální teologie

Autor:	Petr Macek
Abstrakt:	Divine Activity in the World from the Viewpoint of Process Theology. Process Theology is based on the philosophy of Alfred N. Whitehead and Charles Hartshorne. The world in their view is a process composed of moments of becoming (actual entities), which occur by way of self-actualizing out of the data available for such an occasion. This process presupposes a kind of subjectivity in these entities, as well as their motivation for an actualization which would be a creative contribution to the fact that reality is, as a matter of fact, a "world", rather than chaos. This brings us to the hypothesis of "a God" luring the actual entities into following an aim that is optimal for both themselves and the world in its entirety. Actual entities occur at many levels of complexity. At the human level their data include values. This scheme is believed to be essentially consistent not only with the Biblical view of divine activity and its modern interpretations, ranging from neo-orthodoxy to existentialism, but also with the traditional doctrinal layout of the content of the Biblical witness.
Citace:	MACEK, Petr. Boží působení ve světě v pojetí procesuální teologie. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 46-69.
	<a href="#">Článek ke stažení (pdf)</a>

## Má protestantismus svou filosofii dějin? Kacířské dějiny Gottfrieda Arnolda

Autor:	Jan Kranát
Abstrakt:	Does Protestantism have its philosophy of history? The history of heretics of Gottfried Arnold. The philosophy of history is, in the classic modern age, closely connected with the figure of Hegel. There is no doubt that in its conception it is a philosophical transformation of Christian historical awareness, but the question arises as to what extent it is influenced by a specifically Protestant conception. With Luther, Melanchthon, and in Flacius's Magdeburg centuries we still find a relatively traditional conception: the decline of the original church began with the Donation of Constantine and the institutionalisation of the church in the papacy. It was not until Gottfried Arnold (1666–1714) that

	a specifically Protestant, although "impartial" (unparteylich) view of history emerged: over against the decaying institutional church is placed the invisible church of the spirit, i.e. heretics. Church history is for the first time interpreted as the history of heretics, the history of independent negation. Heretics do not necessarily have to split the church, they can even sustain it; the criterion for the justification of their resistance is provided by the special gifts of the spirit. Over against orthodox dogma, which can legitimise institutional violence, Arnold places living mystical experience; it is this which brings a special dynamism into the history of the church.
Citace:	KRANÁT, Jan. Má protestantismus svou filosofii dějin? Kacířské dějiny Gottfrieda Arnolda. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 70-78.
	<a href="#">Článek ke stažení (pdf)</a>

## Jeruzalém a Athény? Jeruzalém, nebo Athény? Také k interpretaci Dietricha Bonhoeffera

Autor:	Jan Štefan
Abstrakt:	Jerusalem and Athens? Jerusalem or Athens? Also on the interpretation of Dietrich Bonhoeffer. The study considers – against the background of Jesus's sayings Those who are not against us are for us and Those who are not with me are against me and the paradigms Paul at the Areopagus (Acts 17) and Ephesian converts burn their books of magic (Acts 19) – the problem of theological inclusiveness and exclusiveness. Are we concerned here with a confessional contrast: Thomas - Luther, Rahner-Barth? Is it a professional clash of disciplines within systematic theology: the orthodox dogmatic theologian with their orthodoxy against the liberal ethical theologian with their orthopractice? The experience of Dietrich Bonhoeffer in Germany before and after 1933 (chapter Church and World I from Ethics: DBW 6, 342–353) corresponds to that of the author in Czechoslovakia before and after 1989. The oppressed church in a period of persecution logically inclines towards inclusiveness: it resists the temptation of exclusiveness and opens itself up to the largest possible number of those "who are not with us". Does this mean that the church, ignored in the period of indifference, should set out again in the direction of inclusiveness and seek allies among those who reject contemporary immanentism and are open for transcendence? In conclusion the author quotes (and concurs with) the modification of Bonhoeffer's "Etsi (correctly): Quasi Deus non daretur" to "Quasi Deus esset" from the pen of Benedict XVI.
Citace:	ŠTEFAN, Jan. Jeruzalém a Athény? Jeruzalém, nebo Athény? Také k interpretaci Dietricha Bonhoeffera. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 79-93.
	<a href="#">Článek ke stažení (pdf)</a>

## Teologie v dějinách – dějiny v teologii

Autor:	Martin Prudký
Abstrakt:	Theology in history – history in theology: Christocentrism and the hermeneutical deficit of the theological declaration of Barmen (1934). This study is devoted to the "Theological Declaration Concerning the Present Situation

	<p>of the German Evangelical Church", known as the Barmen Confession (1934). It analyses the failure to mention the Jews and the lack of references to the Old Testament, which it considers as a negative side of the persuasive Christocentric soteriology that forms the basis of this significant document issued by the Confessing Church in the historical context of the Kirchenkampf. The study puts forward, as a possible theological alternative that does not suffer from these shortcomings, the theses and position of the Dutch theologian Kornelius Heiko Miskotte, as expressed in his publications as early as the 1930s and also later. The basis of this alternative is the recognition that the message of the Law and the Prophets is the indispensable hermeneutical background for the Gospel of salvation in Christ. Interpreting the Gospel within a different framework usually has unfortunate consequences for ecclesiology, the theology of history, and Christian practice.</p>
Citace:	<p>PRUDKÝ, Martin. Teologie v dějinách – dějiny v teologii. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 94-110.</p>
	<a href="#">Článek ke stažení (pdf)</a>

## „Česká víra není římská víra, nýbrž husitská, českobratrská“

Autor:	Peter Morée
Abstrakt:	<p>Czech Nationalism and Its Evangelical Form. The concept of Czech national identity developed by František Palacký and Tomáš Masaryk saw the period of the Bohemian Reformation as the Golden Age of the Czech nation. It was from there that the Czech nation got its mission and task in history. The communist ideology was successful in using and manipulating this nationalist concept to justify its own place in the core traditions of the Czech nation. For Czech Protestants – by themselves a small minority in the country – the concept of Palacký and Masaryk was very attractive, as it identified the founders of their theological tradition with the founding fathers of the Czech nation. Traces of this Protestant nationalism can be found in key documents of the Evangelical Church of Czech Brethren in the 20th century.</p>
Citace:	<p>MORÉE, Peter. „Česká víra není římská víra, nýbrž husitská, českobratrská“. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 111-123.</p>
	<a href="#">Článek ke stažení (pdf)</a>

## K pojetí dějin u J. L. Hromádky

Autor:	Jindřich Halama
Abstrakt:	<p>Josef Lukl Hromádka's conception of history. One of the major question marks in Czech theology is the attitude of Josef Lukl Hromádka to the socio-political events of his time and his interpretation of them. Many have asked and continue to ask why a theologian who was so prominent and in many ways so clear-sighted as he was could have formed a repeatedly contentious and completely mistaken interpretation of what was taking place in the society he lived in. This study attempts to demonstrate that the reason may lie in Hromádka's conception of history, which presupposes a kind of internal, irreversible ineluctability of historical development that is recognisable and understandable. This led Hromádka</p>

	to continually attempt to uncover the hidden meaning in socio-political events and on this basis to find an appropriate Christian standpoint. The authentic prophetic emphasis on greater justice in interhuman relationships, which is Hromádka's primary theme, thus comes up against the faulty construction of historical reality, loses its force, and sometimes dashes itself to pieces against it.
Citace:	HALAMA, Jindřich. K pojetí dějin u J. L. Hromádky. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 124-141.
	<a href="#">Článek ke stažení (pdf)</a>

## Paměť jako břemeno a paměť jako dar

Autor:	Ivana Noble
Abstrakt:	Memory as a burden and memory as a gift: a theological view of the attitude to the past in the post-communist countries. This article applies a theological analysis of memory, as presented by J. B. Metz, to the situation of the churches in the post-communist countries, where forgetting about the past or remembering it in a distorted way often hinders reconciliation and the acceptance of a responsible approach to life choices. In this connection it also considers the issue of the construction of an identity of a "victim" and an identity of "those who did not fail". The author shows in what ways both these constructions are lacking in an eschatological viewpoint and messianic hope, and why there is a danger that the supporters of these positions will continue to participate in mechanisms of violence. She comes to the conclusion that remembering in a reconciled way presupposes that we abandon the desire to dominate our memory by our own guilt or our own justification. It is only if we do this that we allow God to mend and heal our memory and we will learn what it means to remember the past in a positive way, in other words so that our plans for the present and the future are appreciative and generous – and not motivated by a lack of love for others, for ourselves, and for God.
Citace:	NOBLE, Ivana. Paměť jako břemeno a paměť jako dar. Studie a texty Evangelické teologické fakulty. 2009, sv. 14, č. 1, s. 142-150.
	<a href="#">Článek ke stažení (pdf)</a>